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$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J
Sabbath Recorder.

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Enter as Second-Class Matter at the Post-Office, March 31, 1888.

There is no crime upon which there should be visited severer punishment than that of departing from intentional training-wrecker. This is wholesale murder, and the penalty for murder should be promptly meted out to every one convicted of the crime, whether actual death follows or not. This form of wickedness is becoming fearfully common, and can be checked only by the most prompt and "heroic treatment."

By request, we publish, in another column, an item from Ex-President Bascom on "The Dismissal of Bemis." We have no wish to take any prominent part in this controversy, but since we have expressed our own opinion, and doubt if our readers have had as favorable an impression of the University of Chicago as its action, in discontinuing the services of Prof. Bemis, it is no more than fair that the other side should also have a hearing.

The genealogy of the "Dunham Family," as written by O. B. Leonard, Esq., of Plainfield, will be found in this issue and will doubtless be read with much interest, not only by the immediate descendants of that family, but also by our people in general who are interested in our beginnings in this country. One of the descendants, Rev. Edmund Dunham, was the first pastor of our oldest living church, Piscataway, New Jersey, for a period of twenty-nine years, as will be more fully mentioned in a subsequent paper.

Speaking of revivals, some one has said that it does not require a large audience and an eloquent preacher to make a revival. Christ and a convicted soul are enough. Is there not danger of relying too much upon professional evangelists? Pastors sit down and wait, under the impression that there cannot be a great revival unless he comes. If pastors would lay out the work as an evangelist does and go to work, relying upon the Holy Spirit for help, there would be little need of the specialist. Get the people together, set them to work, pray for a revival and work for it as though you expected to have it, and you will have it.

With the merry jingle of Christmas bells and the stately march of time, bringing once more the lively anticipation and the cordial greetings of the glad new year, the Recorder sends out, to all its patrons and readers, its annual words of greeting, encouragement and good cheer. Our expressions of "Merry Christmas," and "Happy New Year," are not offered as dogmas, but thoughtfully give, with deepest sympathy for all your sorrows, rejoicing in all your blessings, and praying that the coming year may bring to each of you richer Christian experiences, with more abundant evidence that the divine love and favor, we wish you all a "Happy New Year."

Tommy is credited with asking his father the meaning of Christianity. His father, a worldly minded sire replied, "Practical Christianity is the kind that does not interfere with a man's business." This would seem to be a very satisfying kind of religion to all such as wish to keep business and religion separate, but without giving up a business man's dollars for the Sabbath. For very good reasons it is eminently desirable to keep church and state separate; but for equally good reasons, business and religion should form an inseparable union. Every person should be a Christian, and every Christian should be a stately march of time, bringing once own needless indulgences and injurious habits just as real would wait, a convicted soul are enough. Is there.

A BEAUTIFUL and comforting thought is found in one of the Golden Rule's proverbs: "Christian rides in the same boat." In classic story it is related that on one occasion some soldiers were called upon to convey their great commander across a very stormy passage in a boat. At the moment when they were nearing the shore, the boatmen were beginning to falter, the great warrior arose and infused new life and induced greater efforts, by shouting, "Why do you fear? You carry Caesar!" If it can add courage and strength to know that you have a great earthly responsibility, and that your soldiers were quickened and rendered more efficient for service by the thought of Caesar's presence, how much more ought it to encourage the Christian soldier to know that in his boat, in his chariot, in his company, always may be found the great Commander-in-chief. As a companion, guide and protector, he is the one who can still the tempest, heal diseases, raise the dead; in short, can conquer every foe. Duty calls you. The task seems impossible. The only answer is, "O confirming word!"

GIVING is a very important part of Christian living. He who has been the receiver, has his benevolence should be constant, as the never-ceasing stream. A steady shower upon the thirsty earth is more beneficial than a cloud-burst. The former penetrates the soul, the latter surprises, deluges, destroys. Sometimes people who are asked to give for benevolent objects will seek to excuse them—hence, since no process.

On our first page will be found a good picture of Thomas B. Brown, D. D., the first pastor of the New York City Church, and one of the former editors of the Sabbath Recorder. He was Associate Editor from 1849 to 1850. On Jan. 1, 1850, he went to Scotch Plains, New Jersey, two miles from where the Recorder is now published. His father was pastor of the Baptist Church at that place. He graduated from Columbia College in Washington, D. C., in 1829. After spending two years in the study of medicine, he turned his attention to the gospel ministry, receiving his ordination Sept. 19, 1832. In 1859 Dr. Brown changed his views and his practice in regard to the Sabbath, and in January, 1860, became pastor of the Baptist Church at Hayfield, Penn., and, in 1845, was called to New York City to assist in organizing, and to become the pastor of that church. His pastorate there commenced Nov. 9, 1845. After a period of eight years he was called to the pastorate of the Little Genesees, N. Y., church, in which position he remained 23 years, resigning on account of failing health in May, 1877. He passed to his heavenly rest May 16, 1879, aged 69 years, 4 months and 14 days.

Much time is often spent in discussing the question whether heaven is a place or a state. In either event, it will be well to be there; hence, since no amount of discussion will settle the question, and the only way we can find out is to make personal observation when the proper time comes, it is not much wiser to spend most of our time in suitably preparing ourselves to reach that place or condition? What are termed spiritual beings are just as real beings, capable of communicating, moving about, associating, enjoying, seeing, knowing, as are earthly, or material beings. Angelic beings have visited this earth in visible form; have been seen, conversed with, appeared and disappeared at will. Do not be frightened by the word "spiritual," (pertaining to spirit, not material) as though it signifies an invisible, untangible, unreal diffusion of something, which amounts to nothing. Paul's experience, as narrated in 2 Cor. 12; 1-7, gives a glimpse of the realities awaiting every believer. We have only to wait, in sweet consciousness and hope, for God's own time to show us the mysteries, the glories, the blessed
and eternal experiences of that heavenly kingdom. In a little while all will be made plain. But in the meantime let us not become impatient, and waste precious time in trying to "go beyond the things which are written."

NEWS AND COMMENTS.

The Atlanta Exposition is expected to close December 31st.

The State of Tennessee now proposes to celebrate her centennial by an Exposition beginning Sept. 1, 1896.

The United States Senate has seven Senators who are over seventy years of age, and one of the number is eighty-five.

The effort to secure a reduction of postage for letters to one cent is being again pressed by bodies of men in Philadelphia and other cities.

Rumors were last week of a possible exchange of interests between England and Spain, by which Cuba would be ceded to Great Britain.

The next presidential election will occur in November, 1896. There will be in the electoral college 447 votes; hence 224 will be necessary to a choice.

Steps are being taken for the observance of New London's 250th anniversary next May. The Mayor and Common Council are arranging for the celebration.

The so-called "divine healer," Schatter, who suddenly disappeared a few weeks since from Denver, Colorado, and was afterwards seen in Kansas, is again reported in Colorado, working "miracles."

Quite an excitement at the Atlanta Fair was occasioned Dec. 10th, by a fire which originated in the Mexican village at 2 o'clock in the morning. Three or four persons were injured while fighting the fire.

Judging from the number of bills introduced in Congress on financial problems, there is likely to be some lively times during the sessions of the present Congress. Several silver bills are already projected.

It seems now quite certain that an Antarctic expedition will be sent out, next summer or fall, to explore the continent surrounding the South Pole. There is much enthusiasm among scientists over the project.

New York has 7,300 saloons; or a saloon to every 234 inhabitants; Chicago has 7,000 saloons, or one to 242; Boston has 1,080, or one to every 500; Philadelphia has 1,525 saloons, or one to 841 inhabitants.

Alfred University sends out its Bulletin for the last quarter of 1895, containing general and special information of interest to all friends of the University. It has a good cut of the Department of Industrial Mechanics.

The University of Kansas has a remarkable student, Mr. Martin VanBuren Stevens. He is now seventy years of age, and is in the senior class. He intends, after graduation next spring, to enter the profession of law. Never too old to learn.

Lord Salisbury says there is no effective concert of action with the European powers in regard to Turkey. The sympathy for the Armenians is expressed mainly by the English and the Americans. Then they should promptly act to prevent further barbarities.

An uprising is reported in Porto Rico, in which Spanish troops will be needed at once. If Spain has not power to quell the disturbance in Cuba, how will she figure in each of these fields with divided and disheartened troops? She may as well give Cuba up and attend to smaller interests.

Cuba has an area of 43,000 square miles, not quite as large as the state of Pennsylvania. It has mountains, 7,000 feet high, and the interior is elevated and healthy. The coast-lands are low and abound in fever and kindred diseases. Sugar is the chief export. The population in 1887 was 1,631,657.

A Lockout was announced last week, in which upwards of 1,200 tailors were rendered idle by the act of the Contractors' Association in New York and Brooklyn. It appears like a fixed determination on the part of these employers to compel the laborers to return to the "sweat-shop" system, now partially reformed. It may be a stubborn fight on both sides.

The Pittsburgh & Western Railroad Company are determined to employ only such men as are not addicted to drinking. Recently they secured detectives armed with hand-cameras, with instructions to get a "snap shot" on anyone seen drinking. The men denied, when accused of violating the rules of the company, until confronted with their own picture at the bar with glass at their lips.

There is an old cave in Webster county, West Virginia, known as "Old Looney Cave," and it has long been known as a dangerous cave to enter. It is supposed to exhale a poisonous gas from some source, which so seriously affects those who enter that they become insane. Strange stories are told of this cave, and various marks of Indians, still remaining, show that it was regarded by them as unsafe to enter.

A large meeting was held in Carnegie Music Hall, New York, Monday Evening, Dec. 26, to protest against any change in the laws in favor of opening the liquor saloons on Sunday. Nearly two hundred clergymen were present, most of whom were on the platform. Addresses were given by Bishop Potter and other eminent speakers, mainly against the saloon and its fearful work, especially desiring to keep the laws in operation which close the doors on Sunday.

A strong message by President Cleveland on the "Monroe Doctrine," as related to England and her Venezuelan policy, will be read by many American and English citizens, regardless of party lines, will unite. It is time to say to this grasping and somewhat insolent treatment of this question by the British, "Hands off."

When the young Baptists left the Y. P. S. C. E. and "rocked by themselves," they called their organization the Baptist Young People's Union of America, hoping that it might be the means of cementing North and South. Now that the Southern young people have formed a society of their own (B. Y. P. U. South), these expectations have met with severe disappointments. We confess our own sympathy with the earnest and tender protests of Northern brethren which we recently read when the proposed movement was under discussion.

We are sorry—but then, we were sorry when the R. Y. P. U. A. was formed. This last movement is only a further application of the same spirit which took the Baptist young people out of the Christian Endeavor into a Baptist Endeavor. The Southern brethren have been carrying it a little further, that is all.

It is both a pleasant and a profitable thing for the Southern Baptist young people to be banded together in a society for Christian work. Why may not Baptists, Methodists and all, join hands in a world-wide Christian Endeavor? Why not, brethren?

Another popular illustration ruthlessly punctured. They now say that the ostrich not hide his head in the sand when danger is approaching. Man, wisest and best of creation, furnishes an example of folly for which even the brutes can offer no parallel.

In the line of correcting abuses it sometimes appears that the American people talk more and do less than almost any other civilized people. Being a free-spoken race, we spend our energies mainly in talking. We spout and threaten and lash—and then, feeling better, we let it drop there. There has been enough clean-cut discussion and vigorous planning within the memory of us younger ones to make the world over—if that would do.

Perhaps the correspondent of the Times-Herald had similar thoughts in mind when he put to the editor the pointed question, "Will you kindly tell me of a single reform that has been accomplished by any means in Chicago within the last ten years?" This being too hard for the editor, he passed it on to various "prominent men and women whose thoughts and works have at some time and in some way run in reformatory channels." As is usually the case, the replies are indices of the character of the writer, quite as much as contributions to the subject under discussion.

Mike McDonald, retired "banker" (faro), saloon-keeper and practical politician, takes no stock whatever in these reformers. "A great many hypocrites claim that they have abhore some of their vices, and that they know they lie, too. Let us be honest among ourselves, and call a spade a spade. These hypocritical philanthropists may have been the basis of cementing North and South. Try me when I see a successful movement, then I will try to stop them.

Thomas J. Morgan, ex-leader of the social-
Leaving the wretched wife aside, how about the next generation and where will the horror end? Every year more and more I hate the traffic which ruins men, homes, innocent children and dares to lay its foul hands upon the very fountains of our national life.

FIFTIETH ANNIVERSARY EXERCISES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH, NEW YORK CITY, NOV. 9, 1895.

History of the New York Church.

"In the providence of God a number of the followers of Christ, professing a regard for the Sabbath of divine appointment, have for many years resided in New York and vicinity; and the church, now called the Seventh-Day Baptist Church, grew as more tolerant as the years go by. The question tell you what some...

The exact date of the first Sabbath service held here is not known, but for several years prior to 1834 meetings were held at the residence of Masson Rogers, in Fulton Market, with more or less regularity. Subsequent to 1834 the Sabbath-keeping Christians of New

During the years which we, to-day, must endeavor to bring back and picture to our minds, the terms "New York and vicinity," had a somewhat different meaning from that which it has at present. In these days of "rapid transit," the towns lying for miles in all directions along the railroads of New Jersey, up the Hudson, on a large part of Long Island and Connecticut, are in point of time as near the New York of to-day as were the Brooklyn and Jersey City of fifty years ago.

Perhaps we could better understand the sterling character of those who laid the foundation of our church were we to recall for a moment the causes of their migration to the city. In 1825, the opening of the Erie Canal was like a trumpet call to the old town, to gird herself for conquest. The population increased and land prices doubled; it numbered half a million. Wall Street had been the northern boundary of the city ppper, but now the lines of almost continuous buildings, following the great thoroughfares, Broadway, the Bowery and others, reached almost to Fourteenth Street. Beyond that lay the open country, wood, and field, and stream, and rocky pasture stretched northward, with here and there an old Dutch farm-house, or more pretentious country mansion.

Old men of to-day, who were New York school-boys sixty or seventy years ago, tell of hunting and fishing excursions near what is now Forty-second Street and recall with pleasure a sunny slope a little farther south, know as Strawberry Hill, where they gathered the luscious wild berries. Still New York was a city of progress, even in those days. Whale oil had already given place to gas in lighting the streets; horse railroads were fast superseding the clumsy stage coach, and Croton water, introduced but a few years in, was already comparatively safe from devastating fire and pestilence. The placid waters of the Hudson were churned into mimic rapids by the puffing, snorting, side-wheel steam-boats, looking as if they were going to strangle the saw-mills. One venturesome steam-boat crept down the coast to New Orleans, and the
represent them in the deliberations of the council.

The council after some deliberation unanimously agreed to recognize them as a sister church. When the deacons arrived, the council, gavel in hand, and the brethren, gazing to observe and do all those things that do, of gospel obligation, devolve upon a Christian church, brother W. B. Gillett by appointment of the council, gave to them the right to hold a place of worship as a sister church in Christ; brother Solomon Carpenter, by like appointment, made an address to them on the occasion, and brother Alexander Campbell offered a solemn prayer to the great head of the Church in their behalf; after which the council adjourned.

The organization of the church was completed by choosing Thomas B. Brown pastor, Thomas B. Stillman, deacon and Franklin W. Stillman clerk. Thomas B. Stillman was also appointed treasurer, and David G. Wells was invited to act as chorister.

In March, 1846, the first trustees were elected, and were William M. Rogers, Alfred Stillman and Thomas B. Stillman.

In the following August the church was incorporated by the last act of the State of New York.

The first communion was held on the third Sabbath in January, 1846, and was a season of great interest and well attended.

The first Sabbath-school and Bible-clubs were formed in 1850.

The record has been some trouble in finding a name for the infant church. The first mentioned in the record is the Seventh-day Baptist Church of Christ in the City of New York; then it was decided that the little church should be the Sabbath Keeping Church of the City of New York. After the last after communion, the name settled upon officially was the First Sabbatarian Church of, or in, as it was finally written, the City of New York. This name, evidently a compromise, and probably, like most compromises, really pleasing no one, was retained until 1892, when for various reasons, it was officially changed to the First Seventh-day Baptist Church of New York City.

A house of worship was purchased in the spring of 1858, at the corner of Eleventh and St. Mark's, between the Bowery and Third Ave., which had been recently built by the Eleventh Street Baptist Church. The basement of this building was already leased for use as a public-school building. During the sixteen years following the chapel was used by this church on the Seventh-day and rented to different church societies for use on Sundays.

May 1, 1852, the entire building was rented to the Board of Education for school purposes, and for twenty-three years the church met for worship on the Sabbath in the hall of the Historical Society, Second Ave. and Eleventh St. In October, 1885, the use of the Historical Society's rooms being no longer attainable, services were held for a few Sabbath after the residence of Stephen Babcock, No. 344 St. Mark's, for the purpose of using the room in the Young's Men's Christian Association building was engaged, where the church has since met.

The Eleventh Street building stood on leased ground; the lease was renewed in May, 1884 for twenty-one years, and finally expired on June 1, 1892, when the trustees took possession of the property and the old church building was torn down.

Of the twenty-three constituent members, only three are still living, and but one of these, Mrs. Eliza L. Rogers, of Newport, R. I., istill a member of the church.

Death entered the little, band so soon after it was formed. In less than four months the third, and hard and sudden, was called to meet its Maker. On the twenty-second of January, 1847, Franklin W. Stillman died in the twenty-ninth year of his age. He was church clerk, was earnest in all church work, and an active member of the Executive Board of the Missionary Society, of which he was a charter member.

And again, in December, 1850, Alfred Stillman, a trustee and active member was killed by an explosion on board a steamer near New Orleans, and in 1853 another prominent member and trustee, Benedict W. Rogers, fell asleep, age thirty years. Thus early was the band of workers stricken, and some of its young, devoted and most hopeful members called away.

From time to time other members were added by baptism and ordination, but the first was ordained by the council of the church. The pastor's titles and the more prominent events of the church during the last half century no very remarkable events could be expected to occur. The prayers, the heart searchings, the personal sacrifices, the deep spiritual experiences in which lie the real life of a church, do not appear upon its records, but yet there are events so identified with the birth and earlier years of the New York Church that a brief mention will not be out of place.

Rev. Thomas B. Bray, the first pastor, was born in New Jersey in 1810. He graduated from Columbia College, Washington, D. C., at the age of nineteen, and three years later was ordained to the work of the gospel ministry in the Baptist Church, and employed as a missionary in Pennsylvania. In 1839 he began to preach in New York, and from that time until his death in 1879, he was largely identified with all the more progressive work of the denomination. His pastorate of the New York Church continued for eighteen years. During the winters of 1846-47, and 1847-48 he delivered a series of lectures on the Sabbath in this city, which attracted much attention and were well attended. He was the author of several tracts on the Sabbath, published first by the New York City Sabbath Society, and later by the American Sabbath Tract Society.

He was Associate Editor of the Sabbath Recorder, then published at No. 9 Sspruce St., N. Y., and contributed valuable editorials to its columns. He left the New York Church and the regret of its members in 1853 to accept the pastorate of the church at Little Genesse, N. Y.

The church was temporarily supplied by Elders Lucas Crudall, Jonathan Crockett and others until 1856, when Elder William B. Maxson became pastor.

Elder Maxson was already known to most of the members, as he had preached to the congregation at times from 1838 to 1840. During these years his time was spent in the service of the Missionary Society in an effort to convert the Jews of New York City to Christianity. His method was to meet with them in their synagogues on Sabbath mornings, to visit them in their homes, stores and workshops, and to gradually become acquainted with them before introducing the subject of Christianity. He engaged a lecture room on Broadway for Sabbath afternoons, and had notices read in their synagogues inviting them to attend, but very few did so.

He published a tract of about fifty pages with this heading, "To the children of Israel, scattered and dispersed among the Gentiles," about two thousand copies of which he distributed among the Jews in New York and Philadelphia. "But," (to use his own words) "in neither city were there any among them to say to Christians who visited their synagogues, 'Men and brethren, if ye have any exhortation to the people, say on.'"

In January, 1840, it was decided, on his recommendation, to discontinue the mission, and he left for other fields of labor.

Although as a youth he had but little education, as a man he remedied that defect by earnest study. In a public discussion in the ear-

m of his ministry, on the Sabbath question, his adversary misled him as to the correct translation of a passage from the Bible, and he then determined it should not be possible again; this led to a complete mastery of the Latin, Greek and Hebrew tongues. He was also a student in Bible history and medicine. During the later years of his life, his venerable figure and benign aspect together with his genial manner, made him one of the most remarkable persons in all denominational circles.

He departed this life, and entered into rest in the Lord, the twenty-second of January, 1868, while still pastor of this church.

Elder Lucas Crudall was closely connected with the New York Church, although never its pastor or even a member, keeping his membership in the old church at Newport, R. I. He preached to the congregation before the organization of the church and was supplying the pulpit at the time of his death in 1876.

A letter is preserved in the archives of the church, in his own beautiful handwriting, wherein he accepts an offer to supply the pulpit, and the following words express his feelings and love for the church. To many of us who knew and loved him, it is a pleasure to turn aside for a moment, and with reverent tenderness offer these few words as a tribute to his memory.

"D. A. H. Lewis, Wardner C. Tiltonworth, O. D. Sherman, O. D. Williams, I. L. Cottrell, Dr. Darwin E. Maxson, Earl P. Saunders and W. C. Daland have since, for longer or shorter periods, served the church as pastor. Of these we are glad to welcome several as our guest housekeepers; others served faithfully in distant homes; and others still we hope will greet us in the last home-coming on the further shore.

For twenty years Thomas B. Stillman as deacon, trustee and treasurer of the church, bore its burdens and carried its indebtedness, his death in 1853 was a bereavement to the church and its mission, of money for its use. This was used to purchase in part the house No. 80 Seventh St., which was for many years his home, and which is still the property of the church.

He was succeeded as treasurer and trustee by Elder Francis Galpin, and in 1879 by Elder Maxson.

(Continued on page 928.)
Missions.

Bro. E. B. Saunders closed his evangelistic labors with the Greenmansion Church, and in Mystic, Conn., and is at his home in Milton, Wis., for a rest. He expects to return to his work after the holidays. We hope he will get new strength and skill to spend during his vacation, and that during the winter his labors may be attended with the power of the Holy Spirit, that many souls may be saved and be brought to the truth as it is in Jesus Christ, through his efforts.

The Missionary Secretary went from southern Illinois to Louisville, Ky., and also to St. Louis, and Chicago, and from Louisville visited our people living in that section of the state. We had a very pleasant visit with Brethren James and Wise. Bro. Van Horn preached on Sunday evening, and Bro. A. E. Main and the Secretary on Monday evening. There was a very favorable and helpful preaching. One young lady desired to be baptized, keep the Sabbath and join our church. There is some hope her father will go with her. As to the status of the work in Louisville we will defer making a statement until we have time to write up a full account.

In a recent letter from Dr. Elia F. Swinney, she writes that she had received a long and interesting letter written in Chinese by her teacher, from the church members and signed by their names at the close, which gave her a great deal of pleasure. She thinks it must be a source of satisfaction to the Missionary Board and all the people that Mr. Babcock has been called to go to London, and that that ancient center for the promulgation of the truth should not be left to stand alone in the time of its trial. To show her faith and interest in the movement she sent a substantial expression to help in carrying it out. Dr. Swinney states that she is getting well and strong that she hopes to go to Smyrna, Delaware, the 17th of this month (December), and spend the winter with her mother, unless it may be better for her to return to the Susitnaram during the months of February and March, a time in the springing that is generally for the lungs. Her mother has not rallied during the autumn, as usual, and is quite feeble.

Bro. J. L. Humphreys, who was to commence evangelistic work with the Piscataway Church, New Market, N. J., over two weeks ago, has been laid up with sickness at his home in Salem, W. Va. His work at Louisville and Chicago was wet weather, and his subsequent labors at Jackson Centre, Ohio, brought on stomach and liver trouble. He writes that he is much better and is gaining, and hopes to begin his work with the Piscataway Church January 1st. He reports that there was a good work of prayer at Jackson Centre, but it was broken off when at its best by a scarlet fever scare. Several had offered themselves for baptism and others had expressed themselves as having found hope in Jesus. He states that he has accepted the call of the Farina Church, Farina, Ill., to become its pastor, beginning his labors April 1, 1896, because he feels that he cannot stand revival work all the time. The church grants him three or four months each year for evangelistic work. The Evangelistic Committee regrets that he cannot labor under its direc-

tion for the entire year of 1896, in that work for which he is so well adapted and in which he has been so eminently successful.

MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawsas-tuck Seventh-day Baptist Church, Westerly, R. I., Dec. 11, 1895. The meeting was called to order at 9:40 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. L. F. Randolph. There were present twelve members.

The minutes of the adjourned meeting, Oct. 20th were read and approved.

Mr. A. L. Chester, Treasurer of the Society, presented his resignation as follows:

WESTERLY, R. I., Dec. 11, 1895.

Having served the Seventh-day Baptist Missionary Society as Treasurer for nearly twelve years, much of that time at a considerable inconvenience and sacrifice upon my part, for various reasons, to my mind insufficient, I do not feel the sincerity of that point that I therefore again tender my resignation to take effect Jan. 1, 1896, at the commencement of the new financial year of the Society, and to accept a successor appointed, to whom I may turn over the property of the Society as soon after that date as it may conveniently be done. I also ask that auditors may be appointed at the meeting to inquire into the account of this close of this year.

A. L. Chester, Treasurer.

It was voted, after many remarks appreciative of the services of Mr. Chester, that his resignation be accepted.

It was then voted to adopt the following resolution:

Resolved, That in accepting the resignation of Brother A. L. Chester as Treasurer of this Society, we express our gratitude for his service rendered and comparatively freely rendered during the many years in which he has faithfully served us in that capacity, and that we also express our extreme reluctance in accepting his resignation.

The committee to which was referred the matter of the Treasurer's salary presented the following report:

To the Board of Managers of the Seventh-day Baptist Missionary Society,

Your Committee to whom was referred the matter of Treasurer's salary respectfully reports:

After full and careful consideration of the matter, we conclude that the office of Treasurer should be an unsalaried office; etc., to secure Sabbath-keeping. I answered by him for necessary clerical expenses upon vouchers therefore; and that a part of the work per-

Now we will have it printed in our monthly, De Boosheepen.

I will try to give an account of my work in this last quarter. I could attend to my usual duties, because I was ill; and Mrs. Babcock was ill, when I had to stay at home; however, after a few days she was better, though very weak, and must take good care of herself. Besides my common work, to meet sailors and emigrants, in which I sometimes have the greatest blessings and also can talk of salvation freely, and the goodness of God, my first work in this quarter was that I and one of our brethren with me, went to a large camp-meeting; yearly religious people from different churches organize such camp-meetings in the open air, and thousands of people go there to listen to the sermons and the singing of several choruses.) We went there not especially to listen, or to receive only, but to work and to bring God's truth to the people. So we furnished them with tracts and pamphlets about Sabbath and Baptism. Several thousand little witnesses I distributed there. May our heavenly Father give some blessing. That it did good work I have seen already, because some weeks afterwards I received a letter from one of the people (religious or otherwise), etc., to secure Sabbath-keeping. I answered and sent it to the paper, but they sent it back.

It was voted that the report be adopted.

It was voted that Mr. A. L. Chester be elected to fill the vacancy in the Board caused by the resignation of Mr. Utter.

It was voted that Messrs. A. L. Chester, I. B. Crousdale and C. H. Stanton be the "Committee on Permanent Funds." It was voted that the Auditing Committee be authorized and instructed to receive from the Treasurer all the property of the Society in his care and to transmit to the new Treasurer the property only, after people do not be entrusted to him, and to the Committee on Permanent Funds, the permanent funds of the Society.

It was voted that the bond of the Treasurer be paid through Mr. Vehuyce. We failed to get together about all good and necessary things
concerning the kingdom of God. May it cause the hearts of those who really should be, one to flow more and more together, according to the will of our God and the earnest desire and prayer of our Saviour.

In my mission work among sailors and emigrants I also experience sometimes good things, for which I never can be thankful enough. Once I met with a crowd of Jewish Hungarians. I had a very long talk with them. One of them said the Jew and the Christian (Gentile) were all the same, they had the same religious principles. I told him that he was wrong, and so spoke to him about the life of Abraham and his principles and also of other holy men out of the Bible. A whole crowd of Jews and Jewesses were standing around, and one of the women said, “You know better the religious principles of the Jews than he does.” Then I told them of their Messiah, and they all listened well and were very quiet.

I am very sorry sometimes that I do not have Hebrew tracts. I have written hitter and thither, but could not obtain any. I will try once more. I wrote also twice to Bro. David at Westerly, R. I., but received no answer.

However, not always will they be easy and quiet when I try to talk to them, or give them reading matter. Not very long since when I was on the way again they refused to talk, papers and tracts, and did laugh and scoff. I was tired, then, as it was three miles distant from my home. I took a seat on the bench with some who were there; and a young German, a farmer, came to me and commenced to talk very kind to me, asking me several questions. I asked him about his home, etc.; at last he said to me, “I thought you must be a real Christian, otherwise you could not bear such rough talking and scoffing.” I cannot tell you how much good it did my soul to hear such words of sympathy. He was certainly a real Christian.

Also about reading matter which I regularly once every month carry to several steamers; it seems that it will bear fruit in the future; some ask for more, and people read very eagerly. May our heavenly Master bless the work and give me the means to carry it out. Many thanks to you all, dear brethren, for the help you give me. I made 105 visits and calls in this quarter, and held 27 meetings.

Maybe we shall have baptism, if the Lord permits, next Sabbath. Very nice weather for several weeks past, real summer weather. Plenty of vegetables, fresh and green here now. With brotherly greeting to you all, Yours in Christ.

THE POWER OF GOD’S WORD.

For a long time the Moravian missionaries worked among the Eskimos without any result; they occupied their otherwise useless time in translation; but the time came at last. God chooses his own season. A mistake it seems that it will bear fruit in the future; but who made it? Did God, perfunctorily, next Sabbath. Or did the fair seasons of the earth, give the fruits of his seasons? It is heard for the first time when a portion of the Bible is being read.—Christian Helper.

“THE SABBATH IN REVELATION.”

W. E. WALKER.

The above is the title of an article in the Revelation of October 16th, in which H. F. Cordill attempts to “harmonize his views on the Sabbath day with the scriptures found in the Book of Revelation.”

He says: “First the question is asked if the Sabbath law is done away with, how can you harmonize Rev. 14: 12 with your views. “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.”

The Sabbath question is generally discussed on the ground that the Sabbath has been “changed” from the seventh day of the week to the first day of the week, but here is an attempt to harmonize the scriptures with the document view that there is no Sabbath, “the Sabbath law is done away.”

Either of the above views can be overthrown by a single passage of Scripture—the first by Matt. 28: 1-6; second by Rom. 3: 31.

Advocates of the “change” of the day claim that the change was made because Christ rose from the dead on that day. We admit the change, or pretended change, but who made it? Did God, Jesus, or the Apostles? Who else has authority? Has any but God, or his authorized agents, any authority to change any ordinances? There is not a single passage of Scripture to effect that God changed the day because “Redemption work is greater than Creation work;” neither is there a single passage of Scripture authorizing Jesus or the Apostles, God’s only authorized agents, to make the change, or that they did make it.

Who, then, made the change? The Church? Which Church? The Catholic Church. Has the Church this delegated authority? This is what the Catholic Church claims. Protestants of all denominations—what do you think about it? Do you believe any Church has this power? Practically, if not professedly, you admit and sanction the authority of the Church to change God’s laws. Then why not take Mass and observe all the rites of the Catholic Church?

The question resolves itself into this: Was the change of “Divine” or human authority, or rather Satanic through human agency? There is no other reason offered for the change, save that Jesus was resurrected on the first day of the week. This is the foundation upon which the First-day Sabbath structure is built. “If the foundations be destroyed what can the righteous do.” And how any can claim to be righteous without observing God’s law I cannot understand. There are two classes brought to view. Luke 6: 48, 49. The one built a house, and digged deep foundations, and laid their hands on their mouths, which is their manner of expressing wonder. One man called out in a loud and anxious voice:

“How is that? Tell me that again, for I would also be saved.”

This man proved to be the first of a long succession of converts.

The writer of the introduction says that he laid the facts as they chanced to the change of “Divine” or human authority, and hence is “without a foundation.”

Protestants speak of other views and do not describe the rolling away of the stone or the earthquake. If they were describing the same visit, they certainly would not leave out the occurrence of the earthquake and the rolling away of the stone, two of the most amazing elements of the event. The fate of the house without foundation is, “It fell.” The stream of God’s truth shall so vehemently beat against the First-day Sabbath as to cause its fall also. Having shown briefly that there is no divine authority for a change of the Sabbath, we will notice the other phase of the Sabbath question, viz., the “no-Sabbath” view, or the view that the “Sabbath law is done away.”

[To be continued.]

MR. TEN MINUTES.

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding outside the lines, in a dangerous situation. One of the company said: “We had better return. If we don’t hasten we may fall into the hands of the enemy.”

“Oh,” said the Prince, “let us stay here ten minutes and drink our coffee.” Before the ten minutes had passed a company of Zouaves came upon them, and in the skirmish the Prince lost his life.”

His mother, when informed of the facts, in her anguish, said: “That was his greatest mistake from infancy. He never wanted to go to bed at night in time, or rise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands and spread out ten fingers, indicating that he wanted ten minutes more.”

On the day I sometimes came to call, “Mr. Ten Minutes.”

How many have lost not only their lives, but their precious, immortal souls by this sin of procrastination! When God calls weshould promptly obey.—Episcopal Recorder.

Tax dew falls softly and otetiously insensible; so the truths of God upon the souls of men.
Woman's Work.

The Charity Fair.

MRS. J. A. LYNCH.

In a large, thriving town lives Mrs. Fitz Lee, a lady residing for many years in Nazareth, who, when reading from the book of Isaiah, said, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised," he said, "This day is the Scripture fulfilled in your ears."

For four thousand years the world had been awaiting the appearance of this Messenger. Man was not living in his natural condition, but in causing the race to be born in bondage, he sighed for deliverance. The blackness of despair hung like a heavy pall over his moral and spiritual sky. Jesus Christ came as the Sun of righteousness to pierce this gloom, set the captives free, and usher in the day of a brighter day.

He came to redeem and save the world, to quicken and impart life to the souls of men that were dead in trespasses and sins, and to develop that life. A great many Christians appear to have no higher conception of Christ's mission to earth than that he came as a deliverer from everlasting punishment.

To know him as such is a blessed privilege; but to stop there is to lose much of the blessing he designs to confer. He says, "I am come that they might have life, and that they might have it more abundantly." To know him as the Saviour from coming judgment is to know him as a personal friend, always by our side, directing all the circumstances of our life, giving us daily power over our evil natures, bearing our burdens, and one with us in all of our trials and joys, is, "Life more abundantly."

He not only came to preach the gospel, to deliver the captives, and to give life, but, "He was sent to heal the broken hearted." Who could have conceived such an idea? Heal the broken hearted! Physicians may heal the body, but who shall attempt to heal bruised and broken hearts? Joy, oh joy, the Son of man hath power to heal hearts that are crushed by sin. The darkest hour in human soul ever knows is when it feels itself lost, ruined, by sin, all communication with God cut off, and utterly powerless to produce a change. But at this moment the Saviour appears, and in tones of infinite compassion says, "Fear not, I have come to save." One look is thesignal of Deliverer, and the change is wrought. The broken heart is healed and filled with the peace of God. But this is not all, he has power to heal hearts that have been crushed by sorrow. Would God that this, his everlasting word and covenant, may be better understood, even by the majority of those who have trusted their salvation to him.

Mr. Moody tells in one of his sermons of a friend of his who had a pair of lovely twin boys drowned. On hearing the sad news he hastened to her abode, with an aching heart, wondering what consolation he could give; but he found the Lord Jesus Christ had preceeded him, and instead of his comforting the bereaved mother, he comforted him. Beautiful testimony to the healing power of divine grace.

It is the duty and privilege of Christians to fly to this Almighty Friend and have with his broken hearts. They are his representatives on earth, and the glad tidings of salvation and peace must be borne to the world by those who have passed through broken hearts, and it is the Christian's honored privilege to bear his sorrows and give to others his smiles. The followers of Jesus can scarcely afford the time to brood over their sorrows. With the question before them, where they are going to spend eternity settled they ought not repine over trials that cannot last long; but use all their energies to rescue the perishing.

An old lady was once traveling over roads in a terrible condition, the weather was inclement, and her clothing and she was singing. Some one ventured to ask her how she could be so happy under such circumstances? "Why," she replied, "I'm going home." So it is with the Christian. The road may be rough and rugged, and foot-sore and weary, but when he has arrived, and his soul has entered into the rest of the Lord, it is a plea for the next stage, a teacher to be sent out, and the salary of...
whoever goes to that work, are the three important needs at present. I was delighted to receive the foreign mail again yesterday; a nice long letter from Dr. Palmer, recommending the particulars, their doings and surroundings in the medical department, which cause me to see just how they are prospering; a letter from a friend—an English missionary; and besides, a long and interesting letter written in Chinese by my teacher, for the church members, whose names are signed at the close. It is pleasant to receive such cheering words from each one of them, like a breath of fresh air coming from over the sea, refreshing indeed.

I enclosed a letter from a member of the Woman's Board spoke of the day of prayer, November 15th, for I had not noticed it in the Recorder. There are many noble Christian workers among the women here, and a number of them gathered in my room that evening, interested and earnest in their prayers for the native Christians and missionaries in the disturbed countries of Turkey, China, Japan and Korea. So great has the interest grown, from the accounts given in the daily papers, that in my proposed, a few days ago, that we have a collection taken among some of the entertainments now and then given in the parlors, and that the money be sent to the Armenian Relief Fund.

GENEALOGICAL NOTES OF THE DUNHAM FAMILY.

ARTICLE 1.

New England Ancestry. OLIVER H. LEONARD.

After the "Mayflower" successfully crossed the Atlantic Ocean and safely her berths, and intrepid passengers, other adventurers were encouraged to try their fortunes in a similar voyage. Among these early pioneers who emigrated to the new world, within a decade subsequent to the landing of the Pilgrims in 1620, was John Dunham of England, who may be considered the founder of the original family of this name in the United States. The precise date of his departure from the old country is not known to the writer, nor definitely the name of the vessel he sailed in, nor the port of entry which he landed at.

For several years at the beginning of emigration there was great uncertainty where many of the first settlers to our shores came from. A general list of passengers leaving England was not regularly kept till after 1630, nor, so far as I know, did the government keep a regular list of passengers who were allowed to settle in the new world. It was not till after 1630 that the amount of immigration was great enough to call for the necessity of keeping a record of the persons who came from England to the new world.

It is said that John Dunham, the progenitor of the family in this country, came from Lancashire by way of Leyden, Holland, in the vessel "Hope" about 1630. This round-about way might easily have been the route taken. The Pilgrims came that way in 1620. Religious persecutions in England caused a great amount of migration to the rather more liberal mother church and leave fatherland to find freedom to worship God in liberal little Holland.

John Dunham, the pioneer emigrant, settled at New Plymouth (Mass.), 1630–31, where his name first occurs on the public records. He became a landholder in 1632 and was made a member of the first church in 1633. Shortly thereafter he identified himself with the Plymouth Church and soon was elected to the important office therein of deacon of the church. This occurred at a time of slight disension among the members and differences of judgment in matters of faith and practice. He filled this office the balance of his natural life. At that time, nearly twenty years after the first landing, and in that colony, as afterwards in most other New England colonies, none but church members were admitted to full citizenship. Thus it was that only those who belonged to the religious order had a voice in public affairs. If not members of the church, settlers were simply citizens without political rights. The meeting-house was the place of religious worship and the place for public business of the town.

At first, for several years, all freemen in New Plymouth met in general court to act on individual complaints or personal needs, and property then was held in common. But in a few years when their numbers increased and their Puritan neighborhood in Massachusetts Bay Colony enacted their restrictive laws, church membership was made a test of citizenship with the Pilgrims, and continued so for a generation.

It was in 1638 that a representative system was adopted among this religious body in the place of "the mass-meeting government," as heretofore, and individuals held title hereafter to real estate in their own name. This change was found to be absolutely necessary with increasing population and diversity of personal interests.

At the first representative council thus established for civil government, John Dunham was elected one of the four deputies to represent the Plymouth settlement. Among his associates in the council and as deacon of the colony were William Dung and John Drake of Taunton; Joseph Hull and Isaac Robinson of Barnstable, and famous names of Ford and Crow, Dennis and Gilman from Duxbury and Yarmouth, while Sandwich and Scituate sent their representatives. The martins of the Martins or Walkers or Fitz Randolphins. Many of these neighbors and others in after years became fellow citizens of his descendants in East Jersey and especially at Piscataway.

John Dunham was chosen to this responsible duty in the Legislative Assembly for each landholding community for many years, and died in office. He was born in England 1589, and lived at Plymouth till 80 years old. The public records mention his upright character as a law maker and his pious life as a Christian, and refer to his useful services as deacon of the Plymouth Church.

He lived through all the trying times of preliminary work in laying the foundations of the infant republic. He came among the Pilgrims just after they had paid off their obligations to the English capitalists: about the same time that the remainder of the Leyden flock (some 35 families) were brought over at great expense to the struggling colony (1629) a year or so thereafter. He made his home in the midst of this little settlement, a devout and sincere Pilgrim, as the rest of them, and maintained his part of charitv and toleration. About the same time that the Puritans of Massachusetts Bay established their colony, he took up land with the Plymouth Bay people and ever after used his voice and vote in their councils to mitigate the harsher and more severe laws of the narrower-minded neighbors.

He was held in the highest esteem by the colony, the town and the church. For a full generation he was uninteruptedly chosen to prominent positions of trust and responsibility. At his death it was publicly stated on the official records that he was "an approved servant of God and a useful man in his place."

His will was made and dated January 25, 1669, witnessed by John Cotton and Thomas Cushman, and his death is recorded in the spring of the same year. His wife Abigail was appointed to administer his estate, an inventory of which was made by Thos. Southworth. Of his seven sons and three daughters survived him, all of whom lived to mature age and became heads of large families. Their names, dates of birth and marriage as far as known to the writer, are the following:

CHILDREN OF JOHN AND ABIGAIL DUNHAM, PLYMOUTH.

John, Jr., born 1620, married March 1643.
Abigail, born 1625, married Stephen Wood Nov. 6, 1644.
Samuel, born 1625, married Mrs. Martha Falloway, June 29, 1649.
Thomas, born 1627, married Martha Knott, in 1651.
Harahan, born 1639, married Giles Richard, Oct. 31, 1651.
Jonathan, born 1638, married Mary Delano, Nov. 29, 1652.
Benjamin, born 1635, married Mary Cushman, June 15, 1657, and married Hester Wormal Aug. 20, 1669.
Pessia, born 1641, married Benajah Pratt, Oct. 15, 1674.

Daniel, born 1649, married about the time of being a free man, 1671.

Of this large and influential family, which greatly multiplied and replenished the earth in New England and helped to lay its foundations, it is purposed in this sketch to follow only the descendants of the son Benajah. He was the progenitor of that branch of the Dunhams who settled in Piscataway, New Jersey.

It would be instructive to the general reader as well as interesting to the immediate offspring and collateral lineage of the original founder of the family in this country, if some one would write up the valuable history of the other members of this early Massachusetts family.

The oldest son and namesake of the progenitor, John Dunham Jr., had a very prominent family in the Plymouth colony and settlements of Massachusetts Bay. For many years he was conspicuous in all civil concerns of the infant republic; his voice was often heard in the halls of the legislature, in the council chamber, and in the courts of justice; for 30 years he was the recognized head of the church and one of the township inspectors.

He was elected to the full privileges of a free man in 1641, and succeeded his father in many of the civil appointments of Plymouth.

Jonathan was not inclined to secular pursuits or politics, but schooled himself for spiritual warfare by early preparing to preach the gospel. For a while he labored in the mission- ary fields among the Indians at the islands, and in 1694 was ordained a regular preacher in the infant republic. He was a frequent writer on public affairs. He was the progenitor of those Puritan connections of the early Pilgrims; Delano and Cushman, who, with his own lines, both made families of refinement, character and influence. Some of his immediate descendants were worthy representatives of an honorable name.

The immediate followers of Daniel Dunham were equally active in all civil concerns of the infant republic. He was the first of the Dunhams to write a book, and self defense was the first law of nature and (Continued on page 829.)
Young People’s Work

SECOND ANNUAL REPORT.

The Second Annual Report of the Junior Society of Christian Endeavor of the Plainfield Seventh-day Baptist Church, for the year ending December 3, 1895, is herewith submitted:

I think we can truly say that the year in this branch of the Christian Endeavor Society has been one of earnest, conscientious work and progress. The summer vacation was longer than last year for unavoidable causes, but the interest did not flag and the work was kept going together with remarkable industry.

We have held thirty-eight meetings during the year, with an average attendance of twenty-four. The regularity of attendance has always been very satisfactory. An honora ry list has been kept through the year, giving the names of those present at every meeting. There are from ten to fifteen names on this roll each month, and many of the same names appear many months in succession. Miss Eva Rogers is particularly worthy of mention as she has been absent on only two years since the Society was organized.

Last year our Society numbered thirty-one, this year we have forty-one names on our list. This really means an increase of eleven, as over twenty members has joined the Senior Society.

We have tried to teach these boys and girls that Christian work is largely work for others, and their efforts have been mostly in that line. The Scrap-book Committee has met regularly during the year, and besides the package of scrap-books and Christmas cards sent to China, they have sent nine scrap-books to the Mariner’s Temple in New York, and have now thirteen more ready for distribution. The Missionary Committee report that one hundred and thirty-five envelopes have been filled with stories. Several have been distributed to the sick in our own Society, thirty-two were sent to the Mariner’s Temple and twenty-five to a school in Texas, where the people have no money to buy books for the Sunday-school library and have used these as library books. There are now several more ready to be sent away. We have sent one hundred and twenty-five Scripture texts, neatly written on little slips of paper, to the Mariner’s Temple. These are used in street and lodging-house work, and it is found that these bits of paper containing a verse of Scripture will be accepted when the printed word would be refused. In this way many have been brought to know and accept the truth. The girls are now engaged in making comfort bags to send to the Mission for Christmas. Many hearts were made glad during the summer months by generous contributions of flowers sent to the various flower missions in New York by our Society. New methods and plans of work are introduced from time to time to broaden their interests and extend their methods of labor.

Missionary and temperance meetings have been held in various special services—Christmas, Easter and Thanksgiving. One meeting held in Holland was of special interest, but has been already fully described in the Recorder. The service of Children’s day in June was in charge of the Junior Society, at which the Rev. L. E. Livermore delivered the address. A birthday sociable was held in December.
But just at this inopportune moment a large parcel of dry-goods bounced from her arms into the seat behind, which as promptly restored by the two little hands I had thought so dainty and useless. Then peeking in the empty basket she tugged it out and down the steps, depositing it on a convenient bench by the platform.

In reply to the woman’s grateful thanksthesely smilingly assured her “It was no trouble at all, only a pleasant thought.”

My eye instinctively sought the gleam of the little silver cross, and although it was not visible, I felt justly in whispering as I passed, “Inasmuch as you have done unto one of these, ye have done it unto me.”

The glance which flashed up into her eyes and illumined her face as no coronet could have done, assured me that I was not mistaken now. A whispered “Thank you! Is it not lovely that we can serve Him in such little ways?” was all there was time for, as we hastened to our trains. But as mine rushed westward that stormy afternoon I thought how foolish I had been in judging by appearance.

Then thinking of the sweet deed I had witnessed, which proved that “There’s nothing so kindly as kindness,” I saw how closely it linked my little lady with one who “came, not to be ministered unto, but to minister,” and shielded by the noise of the train I sang:

If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While there’s a way going by.
—Young People’s Weekly.

**A RED APPLE.**

**EDWARD A. RAND.**

It was a beautiful apple. It looked as if it had been dipped in the sunshine. And a tree full of red apples—what a sight! So Amy Davis thought when she went to visit her grandparents. Alas, the tree was not in their garden, but stood plump and ruddy on Squire Drake’s grounds.

How, then, did Amy get the apple? Listen:

There, Amy,” said her grandmother the forenoon as she burst into a peal of laughter. “Is that a nice green red apple. Our neighbor, old Squire Drake, brought it in this morning to show what kind of fruit the tree was growing. He was here before you came. I saved it for you.”

You are ever so kind; but, grandma, hadn’t you better keep it, please?”

“No, I saved it for you, dear. You will not get another. I would like to see Squire Drake give a basket of apples right out for once, but he does not throw his apples round.”

Squire Drake throw his apples round! The idea! He did not throw them away, especially into a neighbor’s lap, but laid every apple carefully away in a big barrel. Then he filled another barrel, all for himself. Amy went out into the garden, holding very carefully in her hand this fine lump of red sunshine.

There were two or three apple trees in her grandmother’s garden. Amy filled her apron with Rhode Island greengages. But they were hard winter apples. There was not one eatable apple among them.

And Squire Drake’s red apple looked too pretty to eat! She stood and gazed over the fence at the bright tree, bearing a hundred of such red apples.

Then she walked along, and was about to put her teeth into the red apple—when what was that she saw?
Fiftieth Anniversary Exercises of the New York City Church.
(Continued from page 921.)

Franklin W. Stillman, the first clerk of the church, whose death has already been mentioned, was succeeded in office by the Rev. George B. Utter, whose interest in the New York Church was always great, and who maintained his membership here until a few years before his death.

In denominational matters the church from the first has taken a deep interest. At one of the first business meetings the following resolution was passed: "Resolved That this church approves of the objects of the American Sabbath Tract Society and the Seventh-day Baptist Missionary Association, and promises to aid them according to its ability." This promise the church has faithfully kept to the present time.

The church applied for membership in the Eastern Association in 1846, Rev. T. B. Brown, Paul Stillman and Rev. Solomon Carpenter being appointed delegates. In October, 1847, by invitation, delegates were sent to the Annual Meeting of the New Jersey churches, and in 1849 Thomas B. Stillman was appointed delegate to the General Conference.

In 1854 the church called Ethan P. Larkin, one of its members, to the Ministry of the Gospel, and asked for his examination and ordination by the council of the Eastern Association.

In 1852 the same request was made for Bro. O. D. Williams.

In 1849 N. A. Horjesky, a convert to the Sabbath from the Baptist Church of Harlem, was ordained to the ministry by a council which met in the Eleventh Street Church. In December, 1885, the church called W. C. Daland to ordination as a gospel minister, and enjoyed to their having no church building in which to hold services, the members asked the church at Plainfield to call a council and have the ordination service there; this request was kindly complied with by the Plainfield Church, and so the present time the church has had upon its roll of membership one hundred and forty-one names; of these, thirty-four have been dismissed by letter to sister churches, forty-two have been called to, joined and transacted by, and seven have been at different times excluded from membership, after much prayer and exhortation; the cause in most cases being, that the parties no longer kept the Sabbath holy. Aside from these, in the history of the church, only two cases of discipline are recorded.

There were two years, 1858 and 1867, in which there were eleven members admitted during the year; this is the highest number admitted during any year.

In 1859 the membership reached its highest point, sixty-three. At present the membership of the church is nominally thirty-eight, but sixteen of that number are non-resident, some of them not having met with the church for years; of the twenty-two remaining, several live so remote that it is seldom they meet with the members for Sabbath services.

And what of the future of the New York Church, a question often asked; after fifty years of earnest labor still so small and weak.

Though few in numbers and poor in the eyes of the world, we stand upholding the banner of truth, bravely, firmly and hopefully, because we know he who builds one of the founda-

mental truths in God's revelation of himself to man.

It is our part, as individuals, as a church and as a denomination, to do the work given by God, leaving the results in his hands. Whether our work be great or small, or whether we accomplish much or little, in his own good time the truth shall conquer. We know not what great purpose he may turn our humble efforts.

"You look to the sky at evening, a star is seen, and you call it, A little star, as you call it, Is glimmering thrilling through the night. Little, it seems, it says to you From his throne in the highest place, A great, great, queenly, all the limitless realms of space."

"Let us be strong in the doing, For that is ours alone, The meaning and end are his, And he will care for his own; And if it seem to be "Little," Remember that from slain He looks into a world, while we wait for it."

Following is the complete programme as presented:

1. Organ Voluntary. 
   Rev. W. F. Dulaney.
2. Reading Scripture and Prayer. 
   Rev. J. B. Burdick.
3. Reading of the Constitution Members. 
   Miss H. A. Babcock.
4. Singing: 
   "What He has Planned of Jesus' Name." 
   Tune—Coronation.
5. Paper: 
   Miss L. Adelle Rogers.
6. Singing: 
   "The Kingdom, Lord." 
   Tune—State Street.
7. Paper: 
   Stephen Babcock.
8. Singing: 
   "Come Sound His praise Abroad." 
   Tune—Utopia.
   Rev. A. H. Rogers; Rev. W. B. Maxson; Rev. J. B. Burdick; Rev. L. L. Cottrell; Rev. L. C. Babcock; Rev. C. M. Babcock; Rev. W. C. Daland; Rev. W. O. Dulaney; Rev. W. O. Dulaney.
10. Singing: 
   Tune—Duke Street.

Great God! we sing that mighty hand, By which supported still we stand. The memory that from ages flows. Let mercy crown it at its close. By day, by night, at home, abroad Still are we guided by our God; By our incessant bounty fed. By our unerring counsel led. With grateful hearts the past we own; The present we enjoy; We to thy guardian care commit, joyful and confident. In scenes exalted or depressed, He thou our joy and thou our rest. Thy goodness all our hearts shall share, Adored through all the changing days.

When death shall intercept our songs, And seal in eternal mourning, Our Help, God, in whom we trust, In better worlds our souls shall boast. 11. Special Prayer for Surviving Constituent Members. 
   Mrs. J. C. Utter.
12. Dendogogy. 
   Benediction.

The church was organized at the house of Thomas B. Stillman, 551 Fourth Street (now 324 East Fourth Street) between Avenues C. and D. in the year 1828.

Seminary-exercises held in the large hall of the Y. M. C. A. building, Twenty-third street, corner of Fourth avenue, on Seventh day, November 9th, at 2:45 p. m.

LIST OF PASTORS, PREACHERS AND SUPPLIES FROM THE FOUNDATION OF THE CHURCH TO DATE.


The following letters were received from constituent members:

Newport, R. I., Oct. 15, 1896.
Dear Sister: I thank you for your kind letter inviting me to attend the meeting of the New York Church in November. It would be a great pleasure to be with you an entire time, but it will not be possible for me to go. I hope that the church will remember me in prayers, that I may be strengthened while here on earth.

Very sincerely your sister in Christ,
Edward Rogers.

Suffield, Conn., Nov. 5, 1896.
My Dear Sister: I am glad and I expected to leave our home to-day in the hope of attending the anniversary exercises of the New York Church on Sabbath next, but last evening we found that it would be impossible to come. I am very much disappointed, for I think the gathering with unusual interest, and my best wishes and prayers will be for a very enjoyable and spiritual time for all, and especially for the church with whom I have such an intimate connection for so many years. I pray that its future may be prosperous and influential as never before. My best wishes for you and for any who may make mention of my name.

With love and Christian fellowship, your sister,
Lucy E. Spencer.

To the Seventh-day Baptist Church of New York City:
Dear Friends — It would give me great pleasure could I be with you on the coming Sabbath. In the midst of the gathering of these four-score year, I recall to mind the little band of loyal hearts that came together to hold forth the truth of God's law and organize a church in the midst of the world to vindicate the Sabbath and the holy.

The great-hearted Thomas B. Stillman, with his warm and generous benevolence, his noble wife ever ready to second his efforts in all good works; together with the few others who, with many sacrifices, pledged themselves to sustain the Sabbath cause, nobly did they receive his pledge. All except three have endured, and the rest that remain for the servants of the Most High. The first missionary society in our denomination gave great joy to our people. The works of pleasant Christian intercourse with our much-loved Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, before they took their lives in their hands and went to the then far away Celestial Kingdom, are precious memories.

Afterward we bade God-speed to Mr. Jones and Mr. Saunders, with their families, as they went to carry the truth to God's people in Palestine. Later there was an interest in the worship of the church where the few true hearts kept the faith and where there are still those who are willing to work for the truth, it is in Christ Jesus.

May Christ dwell in your hearts by faith that you may be rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and height and to know the love of Christ which passeth knowledge, that you may be filled with all the fulness of the Father.

In the bonds of Christian love.
Sincerely yours,
Edward Rogers.

Thomson, N. Y., Nov. 15, 1896.

Head of the Sabbath Society.

Sincerely yours,
O. E. Brown.

LITTLE GREENERY, N. T., Nov. 3, 1896.

(Concluded in next issue.)

As one leak would sink the ship, so would one sin sink the soul were it not repaired.

* Deceased.
were always at the front in skirmishes with the treacherous savages. In the colonial conflicts, the war for Independence and the last war with Great Britain, this family invariably had responsible leadership. Daniel was made a freeman of the last census of the sons, being the youngest of the family.

He assumed the duties of citizenship in 1771, and shortly after his marriage moved into the adjoining territory. About the beginning of the 19th century many of his immediate following appeared in the colony of Rhode Island. For six or seven generations since he had lineal representatives living in the city of Newport who have born the name of Daniel. They are found there still at the close of this nineteenth century.

Of the three other sons, Samuel, Thomas and Joseph, a passing mention might be made if space permitted. They scattered through Connecticut, Massachusetts and other parts of New England, but as the counties developed, their descendants were found among the pioneer planters of New York and the territory along the great lakes.

No less should due notice be made of the daughters of this distinguished family. 'The unvaliant brave women' who braved the daring enterprise of winning 'the wilderness for God.' The influence of faithful representatives of the gentler sex in that primitive community helped materially to establish the colony. They gave power to the homestead, care to the child, and sweet hearts shared all the toils and privileges with a fortitude beyond praise. The Pilgrim sat at his own heartstone surrounded by all that the world holds dear, and had ever before him the highest incentive to noble deeds. These early New England homes were the nurseries of Christian freemen and the chief strength of the primitive colonies.

Without further individualizing the different members of the Dunham family, it can truly be said that they were useful, intelligent and out-spoken freemen in the new world. Jealous of their civil as well as religious rights, they were not slow to maintain them even at their discomfort. Any encroachments upon the peace and safety of the people were in New Englanders New Englanders. They were foremost to help in resisting. In all the French and Indian conflicts, for over a hundred years, the Dunham family in every branch furnished valiant fighters. They were true to the mother country in protecting the frontiers and defending their own fire-places from savage foes. No less did they show their staunch patriotism in the Revolutionary days when England would impose upon our liberty. None were found them in the ranks of the Tories. In 1895 the membership of the New England States would be enrolled as privaté or officer some member of this pioneer family. The Dunhams produced many of the best and bravest citizens of Colonial times, giving titles thereto which even the days of their birth, wherever they were found; illustrious soldiers, eminent legislators, learned professors and doctors of music.

In another article the compiler will give an outline sketch of the pioneer work of the son, Benjamin Dunham, in the state of New Jersey and his eldest son, Rev. Edmund Dunham, the founder of the Seventh-day Baptist Church in Pasacataya, 1765, at present the oldest organization of the denomination in the country.

**LESSON I.—THE FORERUNNER OF CHRIST.**

For Sabbath-day, Jan. 4, 1896.

**LESSON TEXT.**—Luke 1: 5-17.

1. GOLDSMITH.—And then, child, shall be called the prophet of the Highest, for thou shalt go before the Lord to prepare his ways.—Luke 1: 17.

**INTRODUCTION.**

One thousand years had elapsed since David sang, 'The stone which the builders refused is become the head stone of the corner,' (Psa. 118: 22), seven hundred years since Isaiah wrote, 'The voice of him that crieth in the wilderness, Prepare ye the way for our God,' (Isa. 40: 3), and four hundred years since Malachi foretold for the last time the coming of the forerunner of the Lord.

The event of the lesson occurred at the temple at Jerusalem, in the holy place, in the year 6, B.C., and yet but a few months before the birth of Christ. Zacharias is serving his term as a priest at the temple. He has just drawn his lot for the day. The honorable duty of serving at the altar of incense falls to him. While the congregation prays without, a sacred place, Gabriel meets him in this holy room, and standing by the altar, tells him that his prayer is heard, that a son shall be born to him that shall be great in the sight of the Lord. Israel was anxiously looking for the forerunner of Christ. "The Lord has heard thy prayer." In the temple, the people were looking for Elias, the translated prophet. They did not know that the forerunner would be the second coming of the Lord. We are told that Elias was to be the forerunner of the Lord's second coming. (Matt. 17:12; 18:17)."These are the words of the Lord, and he shall do them," (Rev. 1: 17). "Let every spirit be in subjection to him, and every tongue confess that Jesus Christ is Lord," (1 Cor. 12:3).

**EXPLANATION.**

v. 5. Augustus was sitting on the throne of the Roman Empire, and Herod the Great, a vaessal of Augustus, was king of Judea. In the tenth order of the primitive church was constituted by Aaron under the command of God. (Chon. 24: 1, 10, 19). Elizabeth was also a descendant of Aaron. Why is this fact mentioned? Can Christ's cause be effected without signs and wonders?

v. 6. As God looks at things, these people were blameless. Such righteousness is opposed to self-righteousness and does not exclude human imperfections and sinfulness. The righteous living of Zacharias and of Eliabeth, and their faithfulness in keeping the commandments and ordinances of God, were to be an important factor in the development of John's character. Are there other passages in the Bible to prove that the early life of the child was the character of the child? See Ex. 20: 5, Judges 13: 7.

v. 7. There are other instances of barren women becoming mothers of very especial consecrated persons. Judges 18: 1, 7 Sam. 1: 6.

v. 8, 9. The priests served a part of the year. According to the order of the course it was now Zachariah's turn to serve. That the law of burning incense was fixed by lot. On this historical morning the lot had fallen to Zacharias, he had gone into the sanctuary where the altar was, and stood between the table of showbread and the golden candlestick.

v. 10. And now while Zacharias was burning incense at the altar, in his prayerful state, the people were silently praying in the forcourt without. What does burning incense symbolize? In the temple of the Lord, Gabriel, stood near by at the altar. See Dan. 8: 16; 9: 21-23; Matt. 18: 10, Heb. 1: 14, Luke 1: 19.

v. 13, 14. Zacharias had no doubt prayed for posterity, but in his official capacity before the altar of incense his prayer was for Israel and a speedy Messianic deliverance. The answer to both are assured by Gabriel, 'Elizabeth shall bear thee a child and thou shalt call his name John. This is an answer to the personal prayer. The last clause of the 14th verse is an assurance that the prayer before the altar is to be answered. "Many shall be called to me, but they are not all my people." For the answer of this great work he was to be a Nazarene, from his mother's birth, and a Nazarene, not for period, but for life. See Judges 13: 5, 15, Num. 6: 6. The Holy Ghost shall be upon him always."

v. 16, 17. John's work was to prepare the way for the Lord. For this work he was to be a Nazarene, and to be rich of Elias; but for Elias was not an antitype. He was to be a moral reformer, should restore paternal affection, cause the disobedient to become obedient, and inaugurate a right moral state. A gigantic work for John. Would a moral reformer of this age find a people prepared for the Lord? The employment of Dr. Lewis in Sabbath Reform work.

The Tract Board is very desirous of taking intelligent and definite action, at its next meeting, which occurs January 12, 1896, in reference to the employment of Dr. Lewis in Sabbath Reform work, and to this end we earnestly urge that the canvass of our churches be completed at the earliest possible moment, and that the result be sent to J. F. Hubbard, Treasurer of the Tract Society.

At the last Board meeting eight churches had reported.

The result so far is encouraging and indicates a purpose to carry out the recommendations of the Society and of the General Convention.

The relations of Dr. Lewis to his church and editorial work, the pressing need of a revision of our tracts on the Sabbath question, and the importance of the work in general all conspire to make a decision of some sort be reached promptly.

Please remember that the Board is not urging upon you some pet scheme of their own, but as your servants they are earnestly and faithfully trying to carry out the mission that they were called and trained to do in this matter.

The pledges for this fund must be in addition to the contributions for the general fund of the Society, or important interests will suffer.

The Board and the Committee will gladly welcome any suggestions which will aid them in reaching a wise decision.

Push the canvass. Report results. On behalf of the Board,


**PROHIBITION VS. THE DOW LAW.**

Maine is a state poor in those native resources in which Ohio is rich; yet Maine is rich and Ohio is poor. In 1890 Governor Burchill said, 'No state has so little property in mortgage, according to valuation, as the state of Maine. There are whole counties in which there is not a farm under mortgage, and Maine loans more money than any farming state outside of her borders. Gov. Foraker said that the Ohio people were mortgaged disastrously from their heavy mortgazes, and that thousands of their farms were mortgaged for more than they would ever bring. Maine had, in 1891, $44,000,000 in her savings banks, and Ohio had $60 to $70 per family. We have not mortgaged away our institutions. Maine forty years ago put her ban upon the rum-shops; Ohio, in spite of her Constitution, has fostered and nurtured them.—Portland (Maine) Herald.
Popular Science.

It has long been the practice to harden plates of steel by covering them with layers of charcoal, and heating them red hot, thus depositing carbon on the surface; but a new process has been invented to harden the surface of armor plates by means of illuminating gas, as by it the plates are rendered very hard on the surface, while they are comparatively soft on the inside, which is claimed to be very important. It is well known that gas under a great heat deposits pure carbon in a solid form, as seen by a thick covering on the walls of gas light retorts. Mr. Schneider, of Creuzot, has brought out a very useful invention based on the above facts, for uniting together steel armor plates, possessing peculiar qualities of resistance. Mr. Schneider puts two plates into the furnace, one on top of the other, and by placing a band of asbestos around the edges, leaves a hollow space between them; when the plates are heated red hot, a stream of gas is forced into this hollow space, and the carbon thrown out from the gas is quickly taken up by the heated plates until they are thickly coated; the thickness being regulated by the length of time the plates are exposed to the gas. This invention may yet supersede the Hervey metal process, and be found very useful in rapidly and cheaply carbonizing many other branches and forms of steel industry. The most simple things in science, apparently, are yielding the greatest beneficial results.

The instruments now in use by the weather Bureau, in the United States, to determine the humidity, or dampness in the atmosphere, are called "psychrometers," and are made of two glass tubes, connected together, possessing a frame in such a way that they can be rapidly rotated. One of the thermometers has its bulb covered with thin muslin, this muslin is well damped, and the thermometers are then rapidly rotated about a half minute, the moisture thrown from the muslin surface to the thermometer and the difference in the readings between the two thermometers, by calculating tables, is made to show the percentage of humidity in the atmosphere. If raining, or thick fog, the thermometers will remain at or nearly the same temperature, but in the case of snow or rain the humidity is said to be 100 per cent. Sixty-two per cent is the normal amount of humidity, and when the temperature of the atmosphere is high, any per cent of humidity above 70 will cause great discomfort among the people, and is especially dangerous among infants. Some thirty years ago the writer invented and made a hygrometer that self-registered the humidity in the atmosphere very accurately. It was made of eight strips of very thin, soft wood about ten inches long, and one inch wide cut length-wise across the grain of the wood. These strips were perforated as full of large holes as possible, which made them very delicate, even to handle. The ends of these strips were so attached to each other, that any departure of moisture in the air was communicated to the glass tubes, which were connected to a sensitive spring, and a pointer was attached to the glass tube. When the temperature of the atmosphere was high, the sensitive spring would move, and the pointer would indicate the percentage of humidity. This instrument, which was called "The Atmospheric Hydrometer," was used by the writer in his travels for many years, and was found very useful in rapidly and accurately showing the condition of humidity in the atmosphere. The writer has recently invented a new instrument, called "The Atmospheric Hygrometer," which is much more accurate than the old one, and is said to be very useful in rapidly and accurately showing the percentage of humidity in the atmosphere. The writer has also invented a new instrument, called "The Atmospheric Thermometer," which is much more accurate than the old one, and is said to be very useful in rapidly and accurately showing the temperature of the atmosphere. The writer has also invented a new instrument, called "The Atmospheric Barometer," which is much more accurate than the old one, and is said to be very useful in rapidly and accurately showing the pressure of the atmosphere. The writer has also invented a new instrument, called "The Atmospheric Anemometer," which is much more accurate than the old one, and is said to be very useful in rapidly and accurately showing the wind velocity in the atmosphere. The writer has also invented a new instrument, called "The Atmospheric Thermopile," which is much more accurate than the old one, and is said to be very useful in rapidly and accurately showing the temperature of the atmosphere.
DEATHS.

GREENE—In Atlanta, Alabama, with consumption of the system December 15, 1880, Dr. John G. Greene, in his 60th year.

Bro. Greene was a valuable member of the Seventh-day Baptist Church in Atlanta, and will be greatly missed.

R. W.

SAUNDERS—At his home near Milton, Wis., Dec. 5, 1880, Mrs. H. S. Saunders, aged 74 years. She was married with other Bodily Disorders, Baptist, 74 years; 10 months; 11 days.

Deceased was born in Vermont, Vt. In 1814 he went to Wisconsin. Married, Mary, who, with 4 children, 2 sons and 2 daughters, are still living. Bro. Saunders was a devout Seventh-day Baptist, and lived a life of righteousness. He was happily married into the membership of the Seventh-day Baptist Church at Milton. On coming to Milton he moved his church from the city, which was a member of the time of his death. He was a consistent Seventh-day Baptist, trusted and honest, and was highly esteemed for the quibbles which constitute to make him a worthy citizen. During his last illness, which lasted for several weeks, he entertained no hope of recovery, but turned his thoughts and prayers to God for mercy and pardon for whatever delinquencies he in his he could count. The funeral services were conducted by his pastor.

STINGY HUSBAND.

The man who begrudges his half or one dollar with every dollar that she spends for her own pleasure or comfort, deserves not God's protection. Secretary Morton, of the Department of Agriculture, is reported by the St. Louis Republic as having observed himself, somewhat freely about husbands of this class. Their meanness is incredible, to say the least; so different, is the meekness with which their wives submit to this form of behavior. Says Secretary Morton:

I happened to be in a store in Milton, Ohio, one day during the war when an old fellow whom I will call Jones came in with his wife to buy some goods. Jones had a large farm, but the store was in a new section where it was still a territory, and by economy and thrift he had now good property, and according to the world his hands for several hundred copies of the book in question, which he was now giving to the public as a pamphlet, containing a timely warning against the baneful influence of Spiritaulism. Those interested in the subject of Spiritualism will do well to procure this pamphlet. It contains half a dozen or more articles and the four best known to the public have been supplied with names by the chemist. The first of these, methyl alcohol, is known as methyl alcohol, which accounts for the production of fermented liquids. The common form in which it is used as a beverage is the alcoholic liquid, which is distilled from the juice of the beet root. In the manufacture of alcoholic liquor, 1.5% of this product is introduced, which makes the alcoholic beverage.

It is seldom found pure in commerce. This variety of alcohol is more intoxicating in its effects, and more injurious to the vital tissues than the preceding. Butyl alcohol is generally obtained either for the formation of alcoholic beverages, or for the formation of the root. This member of the family is still more active in its excretory properties and is found among other things, including the products of the fermentation of potatoes, and to some extent, of grains and fruits. It has a burning taste and pungent odor. A few drops of butyl alcohol will produce a prompt intoxication. It is a common adulterant of ordinary alcoholic liquor, which accounts for the infuriated and deadly effects of bad whisky, as well as its rapid fatal effect, as seen among miners, negroes, and Indians.

LITERARY NOTES.


EX-PRESIDENT HARRISON receives a larger sum for his articles on "The Country of Ours," which he is writing for The Ladies' Home Journal, than has been paid to any public man in America for a similar purpose. His first article, in the Christmas number of the Journal, sold over 100,000 extra copies of the magazine, of which 75,000 copies were printed as a first edition.


Those interested in the subject of Spiritualism will do well to procure this pamphlet, containing a timely warning against the baneful influence of Spiritualism. It contains half a dozen or more articles and the four best known to the public have been supplied with names by the chemist. The first of these, methyl alcohol, is known as methyl alcohol, which accounts for the production of fermented liquids. The common form in which it is used as a beverage is the alcoholic liquid, which is distilled from the juice of the beet root. In the manufacture of alcoholic liquor, 1.5% of this product is introduced, which makes the alcoholic beverage.

In one of the most of the United States there is one school-house; and one saloon for every 278.

Of 70,000 English soldiers in India, 54,000 have joined the army temperance association and profess to be total abstainers.

Since Belgium has permitted free trade in drink, public houses have multiplied, and intoxicants can be purchased at almost every shop. As a result, fourths of the deaths of men are now caused to be caused by intemperance.

A call has been issued for a National Anti-Saloon Convention to be held at Washington, D.C., December 17, 18 and 19, 1895. The basis of the call is an agreement to accept in the enforcement of the prohibitory provisions of the existing laws, and the union of friends who will agree on aggressive work against the saloon.

The original alcoholic family contains half a dozen or more articles and the four best known to the public have been supplied with names by the chemist. The first of these, methyl alcohol, is known as methyl alcohol, which accounts for the production of fermented liquids. The common form in which it is used as a beverage is the alcoholic liquid, which is distilled from the juice of the beet root. In the manufacture of alcoholic liquor, 1.5% of this product is introduced, which makes the alcoholic beverage.

NOTHING so clears the vision and lifts up the life as a decision to move forward in what you know to be entirely the will of God. Not that the way is free from storms, for this is peace, to feel, in entering on every day, that all its duties and trials are to be offered to the Lord Jesus, that, come what may, he will use us for his glory and our real good.—J. G. Patton.
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W. W. Coon, D. B. B., President.

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